

# i? ǀǂǂǂǂǂǂǂ i? sǂǂǂǂǂǂ II



## Syilx Language House

kʷu? maǂltǂm Ki?lǂǂǂǂǂ, Kǂninǂǂǂ ta? nǂǂǂǂǂǂ,  
ǂskǂǂǂǂǂ, Qʷǂǂǂǂǂǂǂ, naǂǂ Uǂǂǂǂǂǂ

Sǂǂǂǂǂǂǂ ǂǂ ksǂǂǂǂǂ  
naǂǂ Sǂǂǂǂǂǂǂ & Xǂǂǂǂ Sǂǂǂǂǂ

# Our Elders' Stories II (with audio)

**Narrated by:** Ki?láwna? Andrew McGinnis,  
K̓ninmt̓m ta? n̓q̓w̓ict̓ns Grouse Barnes, Čskʕákna? Dave Michelle,  
Q̓wayxnmít̓k̓w Jane Stelkia, and Ułxaníc̓a Larry Kenoras

**Edited by:** S?ímla?x̓w Michele Johnson PhD

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Syilx Language House

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**Fluent Elders:** Ki?láwna? Andrew McGinnis, K̓ninmt̓m ta? n̓q̓w̓ict̓ns Grouse Barnes, Čskʕákna?  
Dave Michelle, Q̓wayxnmít̓k̓w Jane Stelkia, and Ułxaníc̓a? Larry Kenoras

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St̓a?q̓w̓álqs Hailey Causton, Xá?tma Sqilx̓w Jasmine Peone

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Fraser University and Mitacs

The Elders have generously agreed to share their stories for all future learners.  
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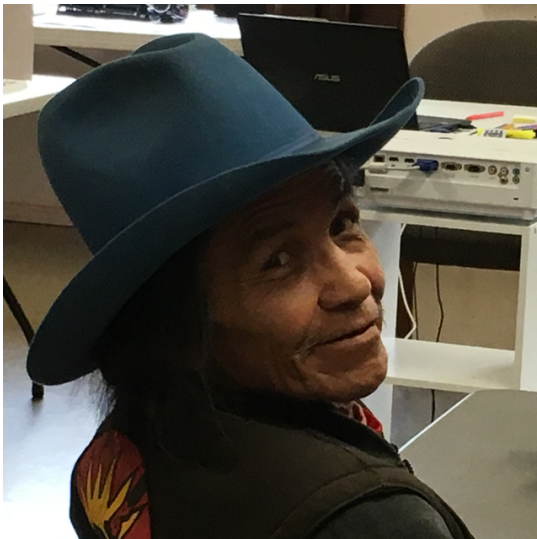
# i? ǰǰǰǰǰaptət our Elders



**Ki?láwna?**



**ǰninm̓tm ta? n̓q̓ict̓ns**



**Ułxá?níca?**



**Q̓a̓yxn̓mít̓k̓w**

# Our Elder speakers

**Ki?láwna? Andrew McGinnis** lived (2019) in Penticton BC; a member of the Penticton Indian Band. His parents were the late George McGinnis and Angelic Gabriel. He stayed with with renowned storyteller and rancher Harry Robinson for many years as a boy. Andrew was a teacher, storyteller, and advocate of Nsyilxč̓n for forty years. A master storyteller, he was one of the few Elders able to record and transcribe himself. He generously shared hundreds of stories so the language could live on.

**Kninm̓t̓m ta? nq̓'ict̓n Grouse Barnes** lives in Westbank BC; a member of Westbank First Nation. His parents are Emily Michelle and Dennis Barnes. At 63 years of age, he and Q̓iyusálxqn are two of the youngest Nsyilxč̓n speakers. Grouse is an active member and mentor of the Syilx cultural community, supporter and teacher at Syilx Language House. He and his daughter Sta?q̓wálqs are a strong recording team.

**Čskčákna? Dave Michelle** lives in Westbank BC; a member of Westbank First Nation. His parents are Emily Michelle and Dennis Barnes. He is Grouse Barnes's older brother and joins his younger brother and speaks with him on one recording.

**Q̓wáyxn̓mít̓k̓ Jane Stelkia** lives in Oliver BC. She is a member of the Osoyoos Indian Band. She is 90 years old. She is an incredibly hard working rancher and still rides every day.

**Ulxaníca? Larry Kenoras** lives near Keremeos BC. He is a master storyteller, deeply philosophical knowledge keeper and cultural mentor.



# Editor and recorder/transcribers



**Sʔímlaʔx<sup>w</sup> Michele Johnson** (editor) lives near Vernon BC. She is an Okanagan Band member descended from Simlas, Richters, and european ancestors. She studied Nsyilxčn with Sʔamtícaʔ Sarah Peterson, ʕAññ Chris Parkin, Enowkin, and Salish School of Spokane (Paul Creek) Curriculum during her PhD in language revitalization (UBC 2014). She founded SLH in 2015. She spends her free time hiking and cross-country skiing on the land. The cedar basket (left) was her great-great grandmother Lucy Simla's.

**Stáʔqʷálqs Hailey Causton** lives in Westbank BC and is a member of Westbank First Nation. She recorded numerous stories with her father K̓ninmt̓n taʔ n̓qʷíct̓n Grouse Barnes. She is a dedicated learner and teacher at the Syilx Language House since its inception, a resident of the original Chopaka Language House with Sʔímlaʔx<sup>w</sup>, a mother of three, a trailblazer in language activism, and spearheaded the T̓i K̓w̓u T̓i ǂilx Language Nest in 2019.

**Xáʔtma Sqilx<sup>w</sup> Jasmine Peone** lives in Westbank BC and is a member of Westbank First Nation. Her parents are K̓ninmt̓n taʔ n̓qʷíct̓ns Grouse Barnes and Čucuʔásqt Pamela Barnes. Xáʔtma is a student and teacher of oral histories, language, land based knowledge and expert in plant knowledge and traditional plant use.

# About the writing system

We use the International Phonetic Alphabet (IPA). Our alphabet is:

a č ċ ə h i k ḳ kʷ ḷ l̥ l̥̥ ṃ m̥ ṇ n̥ p̣ p̥ q̣ q̥ qʷ q̥ʷ ṛ r̥ ṣ ṭ t̥ u w ʷ x̣ x̥ xʷ x̥ʷ ỵ y̥ y̥ʷ y̥ʷ ʔ ʕ ʕ̥

Listen to a beautiful alphabet song here: [www.youtube.com/watch?v=OE4gaXlDhK](http://www.youtube.com/watch?v=OE4gaXlDhK)

The Ṇsyilxč̣ṇ/Ṇsəḷxč̣ịṇ writing system has gone through variations since its inception first by missionaries then linguists. Dr. Tony Mattina, esteemed German-descent linguist from the University of Montana, brought the writing system, the IPA, to the Okanagan in the 1970s. The beauty of the IPA is that each letter represents a distinct sound, including many complex sounds not found in English. As we transcribe, and as children learn to read, this is essential. We work hard to preserve and teach each and every sound exactly as spoken. Even twenty years ago, the variations in spelling resembled Shakespearean English. Our highly fluent Elder twiʔ (the late) Kiʔláẉnaʔ Andrew McGinnis used to joke, “to *schwa*, or not to *schwa*,” because the use of the schwa (the ə) was so variable and the rules unclear. In the IPA, the *ch* sound is represented by č, *ts* is represented by ċ, and *uh* is represented by ə. Interestingly, in the 70s, the *ch* sound was modified to c by Tony Mattina for Okanagan, perhaps to simplify typing on older machines, not predicting learners would one day notice neighbouring Salish languages with a more consistent IPA. Bilingual children and adults in immersion schools are now taught to read Ṇsyilxč̣ṇ/Ṇsəḷxč̣ịṇ, Kalispel language and English, using phonics. Their sight reading measurably improved with the č representing *ch*. Syilx Language House and Salish School of Spokane adopted the č years ago, leaning in towards IPA consistency for our learners. It must be noted and respected that several fluent Elders learned to write in the 70s from Dr. Mattina and still prefer the c (representing *ch*), as well as their apprentice learners. You the reader may notice this preference by other writers. This does not indicate a dialectical or pronunciation difference, but a spelling choice they are comfortable with.

Herman Edward tells the story of courageously travelling to UVic to learn the writing system in the 70s, as a pathway to healing, encouraged by his mother (HE Story 16, page 32). Our Elders model humility and the spirit of collaboration. The words of Victor Antoine ring true for all of us. Victor specifically wanted it to be written, so that other fluent Elders would know that he “doesn’t consider himself to be the last word. If they know a better word or translation to let him know. There could be dialectical differences.” (VA Story 2, page 19).

We at SLH want to echo that sentiment of collaboration to you, the reader.

***We love our language no matter how it is spelled. All spelling systems are correct.***

# liṁlṁt thank you

*liṁlṁt iʔ p isnəqsílxʷ,  
iʔ ʔḥəḥḥaptət, iʔ sləḥlaḥtət,  
liṁlṁtx iʔ tm̥xʷúlaʔxʷ, iʔ siwłkʷ, iʔ tmixʷ,  
gratitude to our families,  
our Elders, our friends,  
the land, the water, and living beings*

*liṁlṁt  
to the Elders for sharing these stories,*

*the knowledge keepers, mentors,  
and teachers before us  
who paved the way,*

*liṁlṁt iʔ “tət,” the “we”  
N̓ʔiysítatkʷ LaRae Wiley,  
S̓ʔam̓tícaʔ Sarah Peterson,  
ʔAn̓n̓ Christopher Parkin,*

*Salish School of Spokane, its learners,  
Paul Creek Language Association, and Enowkin  
for inspiring and training a generation of speakers  
who can read these words,*

*and learners and families  
who are raising the first babies in the language in seventy years,  
strong in cultural and land-based knowledge,*

*this book is for you.*

# Support and Acknowledgements

This project is funded in part by the Government of Canada.  
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We gratefully acknowledge the financial support of Simon Fraser University through Sʔímlaʔxw's post-doctorate grant, via *Social Sciences and Humanities Research Council of Canada* partnership, SFU First Nation Language Centre, and Mitacs support.

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# About the recordings

These forty-four stories are provided as a gift to language learners, the second in a series of publications designed to share Syilx Elders' oral literature with community. The book fittingly begins with a prayer for *nqilx<sup>w</sup>čn*. Our language is *Nsyilxčn*, also known as *N'səlxčn*, Okanagan, *nqilx<sup>w</sup>čn*, Interior Salish, Salish, and Okanagan-Colville; our people are Syilx. At this time, there are fewer than fifty fluent Elders remaining. The Elder speakers recorded in this volume are numbered within the last *Nsyilxčn* speakers who were raised as first language speakers prior to the tragic effects of colonization, language decline, and residential schools, and have lived to see and assist with the incipient wave of language revitalization.

Syilx Elders are patient and gifted storytellers and our language has a history of recordings and transcriptions, many with English translations and analyses. Our publications break the mold by sharing narratives in oral literary form without linguistic analysis or English translation. Stories were recorded with Elders between May, 2015 and April, 2016. The Elders chose the stories they wanted to share. We occasionally asked for a story, for example prayers for learners. The stories are organized into *sma?má'y* (historical and personal stories) and *čaptik<sup>w</sup>ł* (stories from before historical time). This book shares forty-four stories (see the table on the back pages for a list).

The audio CD shares **252 minutes** of *Nsyilxčn*, *four hours* of stories. See the table at the back for a list of recordings and length. Most stories are untranscribed, with title, the speaker's name, the location and date of the recording, the transcriber's name, and the length of the recording in minutes (the metadata). Occasional footnotes are provided when a passage is difficult, clarification is needed, if the Elder made a gesture or added clarification afterwards. Most stories have a vocabulary list and notes in English.

*way' isk<sup>w</sup>ist S?imla?x<sup>w</sup>. sqilx<sup>w</sup> ul suyápix isʔax<sup>w</sup>ips. in<sup>k</sup>wu?k<sup>w</sup>úpsa? Lucy Simla na?l Francis Xavier Richter i? sk<sup>w</sup>sk<sup>w</sup>istsəlx. kl nlatp<sup>w</sup>miwsčín ki? k<sup>n</sup> mut. il n?iłłtk ki? k<sup>n</sup> ʔxəxp<sup>w</sup>ilx. ʔupn<sup>k</sup>stəłčilkst spínk way' t<sup>l</sup> lut sux<sup>w</sup>n is<sup>n</sup>əqsílx<sup>w</sup> ul lut k<sup>n</sup> ʔa čnqilx<sup>w</sup>čnm. k<sup>n</sup> č?imx kl sqəlx<sup>w</sup>úla?x<sup>w</sup> mi? sux<sup>w</sup>n is<sup>n</sup>əqsílx<sup>w</sup> ul mýpnwít<sup>n</sup> i? i? n?ak<sup>w</sup>úlmntət na?l sqəlx<sup>w</sup>čawt. ixí? ul mýpnún, il Enowkin Centre, ki?k<sup>m</sup> k<sup>w</sup>u? slmíntm i? nq<sup>w</sup>lq<sup>w</sup>ilntət. ʔa?stín Sʔamtiča na?l Sʔxatk<sup>w</sup> i? Sma?maya?tns i? sk<sup>w</sup>ulsəlx čm k<sup>w</sup>u ksnítlčína?x yʔat swit. n<sup>k</sup>wa?k<sup>w</sup>inn in<sup>n</sup>xx<sup>w</sup>uytn. k<sup>n</sup> sčmamáya?x ul k<sup>n</sup> səx<sup>w</sup>mamáya?m t nqilx<sup>w</sup>čn il nqilx<sup>w</sup>čn<sup>l</sup>x<sup>w</sup> mi? əłčplkstím i? n?ak<sup>w</sup>úlmntət na?l sqəlx<sup>w</sup>čawtət. k<sup>w</sup>u čknkixtwix<sup>w</sup>, yʔat swit k<sup>w</sup>u čnk<sup>w</sup>łhxi?m. i? nqilx<sup>w</sup>čntət k<sup>w</sup>u? čkl?iystm ul k<sup>w</sup>u? čk<sup>w</sup>čk<sup>w</sup>ačstm, ul k<sup>w</sup>čk<sup>w</sup>ačsts i? stəltaltət. ʔápna? k<sup>n</sup> ntlłčín. čk<sup>w</sup>axtn i? ksnítlčínəlx yʔaʔat swit.*

*My name is S?imla?x<sup>w</sup> Michele Johnson. My roots are Syilx and various European countries. My great great grandparents are Lucy Simla from Nkmaplqs OKIB, F. X. Richter from Bohemia, and others from Northern and Western Europe. I live near Vernon and grew up in northern BC. I moved to Syilx territory fifteen years ago to get to know my Syilx family, learn Syilx language, ways of being, and embark on the deep cultural quest of becoming a fluent speaker, studying a PhD and contributing to community. I learned from Elders in the Enowkin Centre that our language is critically endangered. I discovered Sʔamtiča? Sarah Peterson and the Salish School of Spokane who had trailblazed a fluency transfer system for all of us. I felt called upon to form a learning community, learn, teach and achieve ntlłčín (straightened, true speech) speaking level. I teach nqilx<sup>w</sup>čn in the Syilx Language House to promote language and culture revitalization. Learning nqilx<sup>w</sup>čn is transformational, inclusive, strengthens our identity, culture, communities, land-based practices, Title and Rights, and sovereignty,*



*and is intimately connected to the health of our communities. I pray all learners will become deeply advanced speakers.*

During recording sessions I jotted down unknown words and asked the Elder afterwards. I made only minor edits to the audio, including editing out the false starts in both the written text and the audio when instructed by the storyteller. Several stories are provided untranscribed, with name and title only in order to share the recordings to date. The first-pass was transcribed as heard, highlighting unknown words. In the second-pass I re-listened and checked spellings with a dictionary or Paul Creek glossaries. A third-pass transcription, cross-checked with the speaker, was completed for some stories. I encourage learners to submit transcriptions to include in the 2<sup>nd</sup> edition. I encourage teachers to assign these transcriptions as homework to intermediate students.

There are many intermediate second-language learners, myself included, who are dedicating themselves to becoming advanced speakers. This volume is designed to complement their efforts. Vocabulary words, definitions, and notes are aimed at an intermediate level, specifically for learners who have completed the first four textbooks of the Paul Creek (Salish School of Spokane) Curriculum: *Nsəlxc̓in 1*, *Čaptikʷl 1*, *Nsəlxc̓in 2*, and *Čaptikʷl 2* (download at [interiorsalish.com](http://interiorsalish.com)). The stories in this volume complement the learning level in third level, *Nsəlxc̓in 3* and *Čaptikʷl 3*.

All errors are my own. As a mid-intermediate speaker, I make characteristic errors. Listening and transcribing greatly assists my learning.

It was a privilege to form treasured partnerships and friendships with Syilx Elders who were very generous with their time, and youth who were highly motivated to learn language and record Elders. Transcribing as a beginner speaker is very challenging and I applaud their efforts. Staʔqʷálqs and Xatma Jasmine Peone and their father Grouse Barnes were given microphones and brief training and they became instant champions at recording stories.

I gratefully acknowledge Simon Fraser University for providing a SSHRC post-doctorate grant, Mitacs for providing matching funds, PIB, OIB, and WFN for providing core funding, the First Peoples Cultural Council (Aboriginal Languages Initiative) for a grant to cover the Elders and trainees' time, and PIB for providing a home to the Syilx Language House.

We are grateful to our Elders and community for encouraging us. We record and transcribe Elders and train adults fluency in the *Syilx Language House*. We hold our hands up in the air to the knowledge keepers who come before us and the Elders who courageously held onto their language and gifted it to the future. The Elders and SLH present these stories as a gift to current and future learners. The road to language revitalization has many steps and our work is not done. Please share comments, stories, or support: [michelekjohnson@gmail.com](mailto:michelekjohnson@gmail.com).

*Sʔimlaʔxʷ Michele Johnson, Penticton BC*  
*June 28, 2016*

*2<sup>nd</sup> edition March 2020, Westbank BC*

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# Ki?láw'na?

## Andrew McGinnis



# 1. aʔ n̓kʰam̓n̓ k̓a n̓qilxʷč̓n̓ 1

**Narrated by Kiʔláw̓naʔ Andrew McGinnis**

**Sept. 24, 2015, Penticton BC**

**Recorded and transcribed by Sʔímlaʔxʷ Michele Johnson**

*00 min. 25 sec.*

k̓ʷul̓nč̓útn̓ aʔ lʔiʷ k̓l st̓kmas̓q̓t kiʔ kʷ mut. liṁl̓m̓t kʷu ul̓lús aláʔ ʕapnáʔ s̓x̓l̓x̓ʕalt. ʔk̓ʷul̓n̓tn̓  
aʔ n̓qilxʷč̓n̓. kʷuʔ k̓n̓xit̓n̓t̓ iʔ, m̓əʔ x̓ast iʔ k̓sk̓ʷult̓ət. m̓əʔ m̓ýpn̓únt̓m̓ aʔ n̓qilxʷč̓n̓. ix̓íʔ aʔ  
č̓kstxʷu̓yst̓m̓. liṁl̓m̓t. (00 25)

## **Notes**

*Short prayer for n̓qilxʷč̓n̓ told for Sʔímlaʔxʷ and her students. First pass transcription.*

*Andrew recorded several example prayers on Sept. 24, 2016.*



## 2. aʔ n̥kʰam̥n̥ k̥a n̥qilxʷč̥n̥ 2

**Narrated by** Kiʔláw̥naʔ Andrew McGinnis

**Oct. 22, 2015, Penticton BC**

**Recorded and transcribed by** Sʔímlaʔxʷ Michele Johnson

*00 min. 39 sec.*

k̥ʷul̥n̥č̥útn̥ aʔ l̥ʔiʷ k̥l̥ st̥k̥mas̥q̥t̥ kiʔ k̥ʷ mut̥. axáʔ č̥k̥ax̥ax̥an̥l̥st̥m̥ talíʔ x̥č̥x̥ač̥t̥ aʔ n̥qilxʷč̥n̥.  
k̥ʷuʔ k̥n̥t̥ult̥ m̥əʔ l̥q̥ln̥unt̥m̥. lut̥ ks̥ . mat̥ k̥laxʷ  
axáʔ q̥ln̥unt̥m̥ taʔ n̥qilxʷč̥n̥. ixíʔ talíʔ x̥č̥x̥ač̥t̥.  
it̥líʔ miʔ k̥ʷu ʔ̥s̥ə̥s̥ə̥milx̥ taʔ n̥qilxʷč̥n̥. (00 39)

### **Vocabulary**

k̥ax̥ax̥an̥l̥st̥m̥

ʔ̥s̥ə̥s̥ə̥milx̥

improve

### **Notes**

*Prayer for n̥qilxʷč̥n̥. Originally was at the end of the 10 20 recording of several prayers, each were cut into separate audacity files. First pass transcription.*

### 3. i? sič Ki?láw'na?

**Narrated by Ki?láw'na? Andrew McGinnis**

**Sept. 24, 2015, Penticton BC**

**Recorded and transcribed by S?ímla?x<sup>w</sup> Michele Johnson**

*2 min 07 sec.*

isłǎp tałt kñ psáya?. ul i? ...

...

#### **Notes**

*About the new improved Andrew.*

### 4. q'sápi? i? sqilx<sup>w</sup> sk<sup>w</sup>liws

**Narrated by Ki?láw'na? Andrew McGinnis**

**Sept. 24, 2015, Penticton BC**

**Recorded and transcribed by S?ímla?x<sup>w</sup> Michele Johnson**

*21 min 42 sec.*

q'sápi? i? sqilx<sup>w</sup> sk<sup>w</sup>liws. . . .

#### **Vocabulary**

#### **Notes**

*The old days. Go over audio, cut out English if possible. Create vocabulary list with Andrew.*

## 5. i? skʰam a? čʰxit

Narrated by Kiʔlawná? Andrew McGinnis

Oct. 22, 2015, Penticton BC

Recorded and transcribed by Sʔímlaʔxʷ Michele Johnson

00 min. 32 sec.

skʷists lʔiws, nixʷ i? sqʷsiʔs nixʷ i? sʰančpə́ǰpáxʰts. ʰast ixíʔ la čʰxit. limləmt kʷulnčútn. ixíʔ l a? čʰxit. itlíʔ məł i? stiṁ akstkáʃplaʔnt, p kʰant. yʃat i? stiṁ ksnkʰamn. spíxʰm, təxʷsnčut, qʷliwm. (00 32)

### Vocabulary

sʰančpə́ǰpáxʰts

holy ghost

təxʷsnčut

gathering 00 31

### Notes

*This prayer and the next six prayers were told together Oct 22, 2015, (i? skʰam l nqilxʷčn 9 min. 32 sec.) as example prayers, Andrew also told some general remarks about prayers. All six prayers were edited into separate audio files.*

## 6. i? sčkʰam i? l spíxʰm

Narrated by Kiʔlawná? Andrew McGinnis

Oct. 22, 2015, Penticton BC

Recorded and transcribed by Sʔímlaʔxʷ Michele Johnson

00 min. 39 sec.

i? spíxʰm i? sčkʰam. kʷulnčútn a? lʔiw kł stkmasq̄t ki? kʷ mut. kn ks p̄ixaʔx lə ʰlap. kʷu knxitnt. lut iks tə m̄xiȳwt. lut kʷu kłwis i? tmixʷ. kʷu knxitnt məł ... ti kłsliqʷ kn taʃpám. ixíʔ kʷu knłtúłt kʷulnčútn. ixíʔ i? spíxʰm. (00 39)

### Vocabulary:

lut iks tə m̄xiȳwt

I will not get a deer

kn təm̄xiȳwt

I did not get an animal (was unsuccessful)

## 7. i? sǫʷlwalq i? sčkʰam

Narrated by Kiʔláwna? Andrew McGinnis

Oct. 22, 2015, Penticton BC

Recorded and transcribed by Sʔímlaʔxʷ Michele Johnson

1 min. 26 sec.

uʔ i? sǫʷlwalq. la čxʔit i? kʷ ʔkspiʔaʔx, kʷilstnm. ʕapnaʔ kʷ *shower*, ixíʔ i? skčəʔnʕančát  
i? ʔkʷkʷʕast, kʷ ʕilm itíʔ ...

### Vocabulary:

uʔ i? sǫʷlwalq i? sčkʰam ... back to hunting  
skčəʔnʕančát shower sprinkle on you... berry picking, hunting, whatever,  
you gotta have a shower in the morning (sweathouse in old days)  
nǫʷaʔqinm wash your head  
kʰlǫkʷilxmnts go far from you  
ʔəxʷəwnčás blows out  
xʷaaaaw sound of blowing (1 49) when he blows at you and jump  
jump jumps, lu lu lu, dad said lets go home, you'll never get anything.  
ixíʔ taʔlí xəčxəčt that is very important

## 8. i? skʰam kʷ ʔa nǫʷlál

Narrated by Kiʔláwna? Andrew McGinnis

Oct. 22, 2015, Penticton BC

Recorded and transcribed by Sʔímlaʔxʷ Michele Johnson

2 min. 02 sec.

kəm kʷ ʔa nǫʷlál. ʔlál i? tkʰmixʷ, anlʔiʷ, lut akspiʔm. xʷum ti kʷ čpaʔxʷmíx. i? sʔaʔčínm  
...

...  
kaʔʔspintk miʔ səč ...

...  
ixíʔ uʔ nixʷ i? qʷʕaylqs taʔ čkʷul. ( 2 02)

### Vocabulary:

xʷum ti kʷ čpaʔxʷmíx It's like you're lit up (the animals will see you)  
ixíʔ mǫʔ kʷ ʔlapx then you're done  
ixíʔ uʔ xəkinm then you can do whatever 3 26 AM can't figure out what he said there 2  
secs.  
3 30  
ʕapnáʔ taʔlí kʰʔis. everything has changed now ...  
nʔiptmnm. ...

## 9. i? sčq'liw'm i? sčk'fams

Narrated by Ki?lávna? Andrew McGinnis

Oct. 22, 2015, Penticton BC

Recorded and transcribed by S?ímla?x<sup>w</sup> Michele Johnson

2 min. 36 sec.

ixí? uł i? l sčq'liw'm. k<sup>w</sup> łə q'liw'm tə łəx<sup>w</sup>łax<sup>w</sup>, tə síya?, ixí? kłnk'famn.

...

l sčq'liw'm ixí? kł nk'famn ...

uł i? q'wilm, lut tə čmistín i? q'liw'm.

ti sfa...yəl<sup>x</sup> ...

...

yfat i? stim kł nk'famn. (2 36)

### Vocabulary:

Richard

ti sfa...yəl<sup>x</sup>

x<sup>w</sup>əntisəl<sup>x</sup>

čpiqmixa?x mi xast

nkəmkmintm i? λaqna?tət

síya? 6 25

k<sup>w</sup>u ks nčnúla?x<sup>w</sup>

Caylx Richard Armstrong

they were singing (pípayaqa pipayaqa təkł naqsús ...)

dry them

better cooked

we put them in our pockets

in their pocket, and they ate them, they were so good

we got trees, fruit trees



## 10. i? sčkʕam i? sčxəlwis 1

Narrated by Ki?láwna? Andrew McGinnis

Oct. 22, 2015, Penticton BC

Recorded and transcribed by S?ímla?x<sup>w</sup> Michele Johnson

1 min. 42 sec.

k<sup>w</sup> sx<sup>w</sup>úya?x kakín. lk<sup>w</sup>ak<sup>w</sup>. ?ullúsnt i? snqsilx<sup>w</sup> ul̓ ...

k<sup>w</sup>u lk<sup>w</sup>ək<sup>w</sup>míxa?x

i? sx<sup>w</sup>ux<sup>w</sup>iya? kl̓ australia k<sup>w</sup>u tk<sup>w</sup>aʕxntísts ...

...

ǵast i? sčxəlwis.

...

k<sup>w</sup>a? čk<sup>w</sup>ul̓m. kʕaməlx. (1 42)

### Vocabulary:

k<sup>w</sup>u lk<sup>w</sup>ək<sup>w</sup>míxa?x

we are going far

k<sup>w</sup>u tk<sup>w</sup>aʕxntísts

bit me on the leg

### Notes

*Prayer for travelling, going far. One time he went to Australia and got bitten by an ant. There are many types of prayers, general remarks.*

## 11. i? sčkʕam i? sčxəlwis 2

Narrated by Ki?láwna? Andrew McGinnis

Oct. 22, 2015, Penticton BC

Recorded and transcribed by S?ímla?x<sup>w</sup> Michele Johnson

00 min. 32 sec.

way̓ lə ǵlap kn̓ kslk<sup>w</sup>ək<sup>w</sup>míxa?x. k<sup>w</sup>u knxítnt k<sup>w</sup>ul̓nčútn. ǵast i? ksčxəlwis, ǵast i?  
ksčwikla?x<sup>w</sup>. ǵast iksčwik. ǵast iksčk<sup>w</sup>ul̓ iklí?. lut iksxkisəsmílx. tl̓ a? niʕíp kn̓ ǵast ul̓ alá?  
i? kn̓ čkič. limləmt. (00 32)

### Vocabulary:

lk<sup>w</sup>ək<sup>w</sup>míx

going far

xkisəsmílx

make a mistake (?)

### Notes

*Ki?láwna? recorded several prayers with Michele Johnson at his home in Penticton. First recording (9 min. 29 sec.) includes six prayers plus general remarks about the kinds of prayers in nqilx<sup>w</sup>čn̓ and when to use them. There are many types of prayers. Don't pray these in front of non sqilx<sup>w</sup> people.*

## 12. i? sčkʰam̐ il̐ stʰapám

Narrated by Ki?láwna? Andrew McGinnis

Oct. 22, 2015, Penticton BC

Recorded and transcribed by S?ímla?x<sup>w</sup> Michele Johnson

00 min. 24 sec.

kʰulnčútn, way kʰu təkʰltix<sup>w</sup> axá? i? sʰa?čínmm i? ksʰiɬn.  
itlí? mi? kʰəčkʰəčtwilx isqíltk.  
itlí? mi? nixəlm̐lčn̐ asčqʰəlqʰilt.  
itlí? mi? kn xʰəl xʰalt.  
itlí? mi? ʰast yʰat isnəqsilx<sup>w</sup>, i? ksʰam̐nám.  
limləmt. (00 24)

### Vocab

kʰu təkʰltix <sup>w</sup>	you laid it down for me
nixəlm̐ntsn̐ asčqʰəlqʰilt.	kʰu təkʰxit laid it down for me I hear your commands

### Notes

*Prayer for when you get a deer.*

## 13. kʰu k̐k̐liw̐s i? sčkʰam̐

Narrated by Ki?láwna? Andrew McGinnis

Oct. 22, 2015, Penticton BC

Recorded and transcribed by S?ímla?x<sup>w</sup> Michele Johnson

00 min. 40 sec.

kʰulnčútn a? l?iw̐ kl̐ stkmasqt̐ ki? kʰ mut.  
wikn isntxʰúʃ, ta?lí ʰast i? sʰačəčs. ixí? iswik. lut̐ ta čmistín swit.  
ča?kʰ kʰu k̐k̐liw̐s, kʰu čmrim̐. ul̐ ʰast i? kskʰliwtət.  
ixí? inx̐mínk ča?kʰ kʰu čmrim̐. kʰu tax<sup>w</sup> sqʰa?siya?, ʰast i? kskʰliwtət.  
kʰulnčútn, kʰu knx̐túlt. (00 40)

### Vocabulary

k̐k̐liw̐s	get together
čmrim̐	get married (səxʰmrim̐ wife kn čmrim̐ I got married)

### Notes

*Prayer to get together, marry a woman.*

# 14. ᵐyʕapínk iʔ sqəłtmixʷ

Narrated by Kiʔláw̱naʔ Andrew McGinnis

Oct. 22, 2015, Penticton BC

Recorded and transcribed by Sʔímlaʔxʷ Michele Johnson

1 min. 02 sec.

iʔ sqəłtmixʷ txʷuym̱s iʔ sxʷǵi. . . .  
ᵐyʕapínk. ...

## Vocabulary

ᵐyʕapínk

cliff or hillside

ʕawtipis uḻ ntiḵḻ

ntiḵḻ get down to the bottom

## Notes

*True story, a man got lost and was left to die on a cliffside. He got stuck going after a mountain goat, for three days and three nights, then followed a chipmunk down the cliff.*

*Some words that came up while after we did the recordings.*

ti kmúriyaqṉ

nice smooth hair

səxʷəxṯnwixʷ

wrestler

səxʷtiaq̱wṯ

fighter

# 15. i? tətʷit ła čwisəlx kʷl wist

Narrated by Ki?láwna? Andrew McGinnis

Nov. 19, 2015, Penticton BC

Transcribed by S?ímla?x<sup>w</sup> Michele Johnson

3 min. 31 sec.

q̄sapi i? sqilx<sup>w</sup> a? nkʷulmn. aʔi? lut kʷu ła kʷl səx<sup>w</sup>mr̄im, axá? ʔi kʷu xkinm mi? ʔast. uʔ i? ʔxəʔxəʔap a? nč?x<sup>w</sup>ilt̄nsəlx. kʷniməlx tə skʷəkʷiml̄t. ixí? put i? sʔxaps. (put i? or púti? ?) čus i? tətʷit, “kn kspíxa?x kʷl wist.” čut i? tətʷit, “uč ki? kx̄nams sʔáxpa?, uč ki? kx̄nams?” čut, “way, kʷu kx̄ntix<sup>w</sup>.” kx̄ntixs i? ʔxəʔxəʔap. taʔt kʷl wist kspúlxa?xəlx. ksxanəlx i? tə čəčwíxa?. ktərsqáxa?am i? ʔxəʔxəʔap. čus i? tətʷit, x<sup>w</sup>ičt̄xt̄səlx ʔl kapčúts, ixí? čəčwíxa? i? ʔlm̄ntim. x<sup>w</sup>uy kʷl̄pulx tə siwłk<sup>w</sup>. axá? x<sup>w</sup>əʔpnčut i? tətʷit. ʔwintəm i? ʔxəʔxəʔap, i? kʷl wist. x<sup>w</sup>uy i? ʔxəʔxəʔap ʔkičs i? tətʷit. ʔwis. kič i? tətʷit way ʔi kaw. axá? mi? xkinm? klax<sup>w</sup> uʔ itx.\* (1 45)

ili? ła čx̄ilstm ití? i? tmix<sup>w</sup>. txənt̄tis i? tətʷit. i? tətʷit ili...? kaʔl̄ásq̄t. əʔnt̄ikl̄. ła ʔkič i? tətʷit, ʔaʔkʷíl̄x. taksumíx. lut ʔ yʔayʔát tač ʔawsumíx, xum ʔi snq̄wint. ixí? a? č̄taw sumíxəlx. lut naxml̄ tə ks pú?xa?x. məʔ ʔxa...p, kiwəlx. kəčəčl̄q̄wilm. ixí? məʔ pux<sup>w</sup>m. ixí? uʔ ʔaʔkʷəlxw̄ilxs. məʔ stim i? sumíxs? i? ki?l̄áwna? lumix<sup>w</sup>ms. ixí? i? mis kʷəčk̄wəčt. ixí? uʔ kʷl yayʔát i? stim i? sumíxmisəlx. i? ki?l̄áwna? uʔ i? qʷʔásqi? i? qʷʔásqi? tač umix<sup>w</sup>msəlx. ła nʔl̄itk<sup>w</sup> i? knaqs, nslitk<sup>w</sup>. i? tə qʷʔásqi way ixí? a? kičntm. ixí? way kʷnxspintk taʔx<sup>w</sup> way ʔi kakíčntm. (3 31)

## Vocabulary:

nč?x<sup>w</sup>ilt̄nsəlx

discipline them (č ?)

kx̄ntix<sup>w</sup>

go with someone

ksxanəlx

they pass by (a creek)

ktərsqáxa?am

take things off the saddle

klax<sup>w</sup> uʔ itx

audio fuzzy here, AM says this is what he said

ili? ła čx̄ilstm ití? i? tmix<sup>w</sup>

so then the animals did that

txənt̄tis i? tətʷit

took care of the boy

əʔnt̄ikl̄

he returned back down

xum ʔi snq̄wint

as if they are chosen (check if k or q, sounds like k

but AM said it was q)

lut naxml̄ tə ks pú?xa?x

but they will not doctor on anyone (right away)

kəčəčl̄q̄wilm

a song will come to him

nʔl̄itk<sup>w</sup>

drown

nslitk<sup>w</sup>

lost in the water

## Notes:

Andrew says Elders strengthened youngsters by leaving them in the mountains. They never lost a boy. Blue Jay and Grizzly are the most powerful sumix. We can't practice this anymore because the animals, the way they have been treated are very angry, disrespected, killing grizzly bears and letting the meat rot, same with skmxist, no respect,

so the animals won't help the kids anymore. The audio is fuzzy, but my transcription is what AM later said that he said. *first pass transcription complete... go over with AM.*

## 16. stəq<sup>w</sup>təq<sup>w</sup>ni?úla?x<sup>w</sup> akslək<sup>w</sup>ílxst<sup>m</sup> mi? xəst

Narrated by Ki?láw<sup>na</sup>? Andrew McGinnis

Nov. 19, 2015, Penticton BC

Transcribed by S?ímla?x<sup>w</sup> Michele Johnson

5 min. 40 sec.

q̣sapi i? sqilx<sup>w</sup> ła čnłaləl̩x.

stəq<sup>w</sup>təq<sup>w</sup>ni?úla?x<sup>w</sup>

yʃat i? təmx<sup>w</sup>úla?x<sup>w</sup>

ta?li xə?xá? i? ɬal, uł nksils. 2 38 lut k<sup>w</sup>ulntx<sup>w</sup>, kičnts.

...

### Vocabulary:

stəq<sup>w</sup>təq<sup>w</sup>ni?úla?x<sup>w</sup>

ghost 47

qəpnčuts

take someone 1 27

x<sup>w</sup>um tka?lis

3 die in a row

čiwntx<sup>w</sup> ančitx<sup>w</sup>

wash your house 2 11

kł sq<sup>w</sup>yalq<sup>w</sup> i? čitx<sup>w</sup>s

Pierre John 3 20

łx<sup>w</sup>łax<sup>w</sup>t

dead people Elders 3 26

m?ikstəmsəl̩x

I wonder if they will bother me 3 28

nq<sup>w</sup>a?á?

the bed made a dip beside me 3 36

k<sup>w</sup>u q<sup>w</sup>imms

it surprised me

inčá? čmistín ałí?, čmistín ixí? uł lut ačnčilmstn I don't get scared

i? k<sup>w</sup>il̩t tałt ki? k̩ast

some of them are bad 4 30

x<sup>w</sup>umt ti k<sup>w</sup>u ksn̩timki?s ,

Its like hēs gonna grab me right in the back 4 40

čun, k<sup>w</sup>u či?sk<sup>w</sup>

leave me alone 4 50

uł lut pənkin ta člčyʃapəl̩x.

ixí? i? čawts i? stəq<sup>w</sup>təq<sup>w</sup>ni?úla?x<sup>w</sup>

(5 40)

### Notes:

*So ghosts will stay away. Andrew gestured that rose stems go above the windowsill. You also take rosebush water and spray it all around. That way the ghost won't come in through the window. You can take them down after a few days. You'll know when.*

### Notes made after the recording

axmin

a ɬa?k<sup>w</sup>íl̩x womaṅs name

nčyk<sup>w</sup>ətk<sup>w</sup>

a ɬa?k<sup>w</sup>íl̩x womaṅs name

spiw̩pəw

lungs



# 17. i? sqəlx<sup>w</sup>sk<sup>w</sup>istsəlx

Narrated by Ki?láwna? Andrew McGinnis

Penticton BC, Dec. 10, 2015

Transcribed by S?ímla?x<sup>w</sup> Michele Johnson

7 min. 25 sec.

axá? nqilx<sup>w</sup>čn sčk<sup>w</sup>ultət ʔapná? sʔəlʔʔalt. i? sqəlx<sup>w</sup>sk<sup>w</sup>ist . . .

## Part 1

**tilsəlx i? sk<sup>w</sup>ists** when the person dies the name doesn't die, they give it to a new person and they they stand the name up

**nk<sup>w</sup>əlk<sup>w</sup>sti<sup>w</sup>s** named after someone (name partner, someone with the same name)

la?kin kn **ləlunúla?x<sup>w</sup>m**, someday when I leave this land

\*Chief of Oliver called Ki?láwna? and asked if he could have that name, the Chiefs' dad's name was Ki?láwna? too.

**ʔaʔəxpíca?** 2 12 striped dress, Ki?lawna?'s great great grandmother's name

2 29 ? ixí? tałt ʔsa?pi. ʔəčəčikst ul upnkst ul ʔačmksts spintk

k<sup>w</sup>u **klpəpilx** (we crawled under) i? kl snlq<sup>w</sup>utns ul **klq<sup>w</sup>a?stíim** (go under the bed and make a bump from below, when she was in the bed) i? stxikstns k<sup>w</sup>u kilntm. she chased them with her cane.

... k<sup>w</sup>u kilntm

ul i? kpaqs i? sk<sup>w</sup>ist **ʔačʔúla?x<sup>w</sup>** (looking over the land)

**pqlpalxqn**, ixí? i? yilmix<sup>w</sup>m (when a deer rubs the velvet off the horns they are white for a while for a while)

ul i? skʔayú

**q<sup>w</sup>əypilxqn** ixí? kl princetón (velvet deer horn)

ixí? ul čmay i? k<sup>w</sup>iłt i? **ʔa?ʔit** (elders)

**sʔa?lá?wat** (doesn't know the meaning of this name. Tony Qualtier has this name)

ʔilx<sup>w</sup>a? i? sama? (there was a big sama guy born in Nkmaplqs)

**ʔx<sup>w</sup>ntis** i? sqilx<sup>w</sup> (he beat sqilx<sup>w</sup> people up)

k<sup>w</sup>ulməlx ixí stəkmixəlx supúla?x<sup>w</sup> (putting the hay up)

ixí? tiaq<sup>w</sup>təlx

**klk<sup>w</sup>k'wipa?st i? syupčins** the big man, a bully, had a red beard

k<sup>w</sup>is i? syupčins axá? **ča?łti**...s punched him over and over

**kawst** i? sama? beat the heck out of him

čus, "lut pehkin a? klx<sup>w</sup>am i? sqilx<sup>w</sup>." don't ever beat up sqilx<sup>w</sup> again 5 18

txəntis yʔat i? sqilx<sup>w</sup> 5 33

səx<sup>w</sup>tiáq<sup>w</sup>t 5 55

## Part 2

**kl'yults?átq<sup>w</sup>lp** big pine tree Place Name in Oliver, there are names in Oliver

**qlqlwilx** he was chief a long time ago

ʔsapi

**stáxiya?** (name, Ki?láwna? doesn't know meaning) ul **tx<sup>w</sup>əspʔálstxn** (near miss, like shot with an arrow missed his leg)

uł nčəspčintŋ (empties, like empty bottles, he drank a lot)

...

ixí? ti way

uł alá? tə sqilx<sup>w</sup>

q<sup>w</sup>lscinxn roasted ankle, George Lezard

sti?úla?x<sup>w</sup> grassy land

ixí? a? čmistín. 7 25

### Notes

*Peopl's names. Andrew remembered a few more names after we were done recording. There is someone named pəpilya?qn (flat head) h's still alive. x<sup>w</sup>əču? (herman's uncle). ktʃapłniwt (Robert Edwards' dad and Robert Edwards). sk<sup>w</sup>lk<sup>w</sup>alt (tł čupáq i? sqilx<sup>w</sup>). sk<sup>w</sup>əlk<sup>w</sup>ɕalt (mount McLean). Told in two parts. I snipped part 2 audio together with part 1.*

# 18. i? sk<sup>w</sup>əstúla?x<sup>w</sup> 1

Ki?láwna? Andrew McGinnis

December 17, 2015, Penticton BC

Transcribed by S?ímla?x<sup>w</sup> Michele Johnson

3 min. 20 sec.

i? sk<sup>w</sup>əstúla?x<sup>w</sup>. i? aysnúla?x<sup>w</sup>. ilí? ki? kn áxap. aysnúla?x<sup>w</sup>. uł aysnúla?x<sup>w</sup> uł itlí? kała kł kłfankǎó. ixí i? yix<sup>w</sup>túla?x<sup>w</sup> bottomland a? čmistín. uł kł wist kłfankǎó i? sk<sup>w</sup>istms kłsəlx<sup>w</sup>ink ilí? ka čqǎ<sup>w</sup>sqáxa?məlx, tə stəmfalt. \* sk<sup>w</sup>yalq<sup>w</sup> i? snqǎ<sup>w</sup>sqáxa?tns, uł ayá? uł itlí kł ks xnak kł naysnú?lax<sup>w</sup> ta čnk<sup>w</sup>ik<sup>w</sup>a?ts kł wist l kłfankǎó. kłfankǎó. (1 20)

uł itlí? x<sup>w</sup>uy ka nk<sup>w</sup>ičt, snťaq<sup>w</sup>la?x<sup>w</sup>tns i? sľačín. uł itlí? x<sup>w</sup>uy, uł snxəxlak. snxəxlak. uł itlí x<sup>w</sup>uy s?ak<sup>w</sup>číkya? uł itlí? x<sup>w</sup>uy ka? kł wist, kłplmapqn. uł itlí? kł fant x<sup>w</sup>uy kł k<sup>w</sup>lk<sup>w</sup>íla?x<sup>w</sup>. itlí? ka? xixútms k<sup>w</sup>lk<sup>w</sup>íla?x<sup>w</sup> ... nłiptmn ... (2 20)

klkalít<sup>w</sup> three lakes

ka łalams k<sup>w</sup>lk<sup>w</sup>íla?x<sup>w</sup> k<sup>w</sup>k<sup>w</sup>líwa?t. i? wist, k<sup>w</sup>líwa?t. uł itlí? kł xixútms, tačč kł čupáq ... nłiptmn ixí? ...ta?lí? x<sup>w</sup>?it ačmistín, ixí? yfat nłiptmn řapná?. wa...m kłpa?xmín uł lut. čkinx ča?k<sup>w</sup> nu?š swit alá? k<sup>w</sup>u knxits. ixí? nu?š siwnt isľáxt. tał nłiptmn. ta?lí? x<sup>w</sup>?it ačmistín. (3 20)

## Vocabulary:

i? sk <sup>w</sup> əstúla?x <sup>w</sup>	place names
aysnúla?x <sup>w</sup>	Ashnola
kłfankǎó	Paul Creek
yix <sup>w</sup> túla?x <sup>w</sup>	bottomland
kłsəlx <sup>w</sup> ink	big open side hill
sk <sup>w</sup> yalq <sup>w</sup>	Pierre John
ayá?	Harry Robinson (also named nx <sup>w</sup> imqn)
nk <sup>w</sup> ičt	up the creek
snťaq <sup>w</sup> la?x <sup>w</sup> tns i? sľačín	deer lick placename
snxəxlak	horseshoe bend
s?ak <sup>w</sup> číkya?	burnt place
kłplmapqn	place name grow behind something
k <sup>w</sup> lk <sup>w</sup> íla?x <sup>w</sup>	place name red mountain
kłkalít <sup>w</sup>	three lakes
k <sup>w</sup> k <sup>w</sup> líwa?t	twin mountains

## Notes:

Andrew told several short narratives regarding place names.

\* *that's where they turned their animals loose.*

Andrew told 5 short stories about place names, next 5 stories.

# 19. tkasʔasíl iʔ ʔaʔʔaʔkʷílʰ kl kl̥slxʷʔink

Kiʔláwnaʔ Andrew McGinnis  
December 17, 2015, Penticton BC  
Transcribed by Sʔímlaʔxʷ Michele Johnson  
2 min. 16 sec.

kl̥slxʷʔink. matíltá iʔ mistəms. itlíʔ ʔáʔ iʔ kʷaps iʔ kl̥xast xʷʔit iʔ kʷaps. iklíʔ kaʔ  
č̣xʷsqáxaʔntm̥. aláʔ ixíʔ xʷuy ʕač̣, ʔxʷsqáxaʔs. axáʔ iʔ snkl̥caʔsqax̣aʔ ičkn uł čknipn məʔ  
kʷintm̥ t̥l npəl̥kʷus. ʔáʔ xʷum t̥i snkʷin iʔ ṣxasts iʔ kʷaps. itíʔ uł sčkinx mat. (00 36)

...

iklíʔ xʷuy  
ilíʔ stəl̥xʷus iʔ sumíxs.  
kʷ isntaʔtxʷús.\*

...

## Vocabulary:

kl̥slxʷʔink	big open side hill
ʔxʷsqáxaʔntm̥, ʔxʷsqáxaʔs	killed the horses
kʷintm̥ t̥l npəl̥kʷus	with her power take the horse and break his neck
stəl̥xʷus	male cougar

## Notes:

Place name story.

\* cougar said to the other cougar you are my sister.

## 20. kyačǵó i? sma?má'y

Ki?láwna? Andrew McGinnis

December 17, 2015, Penticton BC

Transcribed by Sǵímla?x<sup>w</sup> Michele Johnson

1 min. 11 sec.

tiksəlx i? sčmílca?

qəyx<sup>w</sup>səlx i? sčmílca?

tiłəł ǵətpmnčut i? sčmílca?

uǵ nǵix<sup>w</sup>pt i? l smik<sup>w</sup>tət

ǵx<sup>w</sup>ntisəlx

šhiq<sup>w</sup> way put mat čiq<sup>w</sup>səlx

...

### Vocabulary:

sčmílca? mountain sheep

qəyx<sup>w</sup>səlx i? sčmílca? they chased the mountain sheep

nǵix<sup>w</sup>pt got stuck in i? l smik<sup>w</sup>tət

ǵx<sup>w</sup>ntisəlx killed them

šhiq<sup>w</sup> way put mat čiq<sup>w</sup>səlx

### Notes:

Place name story. They would dig them out and let the rest go.

## 21. i? sqəltmix<sup>w</sup> kl čupáq

Ki?láwna? Andrew McGinnis

December 17, 2015, Penticton BC

Transcribed by Sǵímla?x<sup>w</sup> Michele Johnson

5 min. 38 sec.

əčyá?lx

n?aslmílt

ixí? čq<sup>w</sup>čiq<sup>w</sup>səlx

k<sup>w</sup>ulsts i? snkysámantns

mnmanx<sup>w</sup>məlx 1 10

lə kčxstis ixí?

manx<sup>w</sup>əlx i? manx<sup>w</sup>səlx

x<sup>w</sup>uy

i? tətǵit səčləltmíxa?x

ti k<sup>w</sup>míł ki čmǵ<sup>w</sup>ǵ<sup>w</sup>ǵ<sup>w</sup> lə ki?láwna?

i? tətǵit yalt 2 07

**ks̥ʰxʷsqaxaʔs** iʔ sqilxʷ iʔ kəwaps.  
 iwá p̥ixsəlx, lut ta wiksəlx 2 50  
 matilta iʔ mistəms čut mat səkinx. way̆ iksʰáćəm.  
 ixíʔ snkʷnims. nkʷni...m, nkʷnim, nkʷnim. way̆ mypnus. 3 57  
 kič putiʔ **lqʷut\***  
 ixíʔ xʷuy **ntkʷusəs** 4 26  
**kčiknaʔs**  
**kʷnixsmntxʷ** asnəqs̥ilxʷ  
 way̆ **kʷulstn** ta čkl **skʷʰptan** 5 00  
 lut tə p̥ixʷs  
 way̆ lut lə ʰminks səxkistəms ilí xilm itíʔ.\*  
 ixíʔ iʔ čawts iʔ ʰaʔkʷilx. ixíʔ  
 ...

### Vocabulary:

əčyáʔlx	gathering
nʔaslmilt	2 unborn cubs
ixíʔ čqʷčiqʷsəlx	skinned her
snkysámantns	tobacco pouch (tobacco smanxʷ)
səčləłtmíxaʔx	fishing
čm̥xʷxʷəxʷ	he heard a big splash from grizzly
ks̥ʰxʷsqaxaʔs	grizzly was gonna kill the animals)
lqʷut*	he was still in bed (that guy with the grizzly bear pouch)
ntkʷusəs	4 26 he put it in the fire
kčiknaʔs	burned it
kʷnixsmntxʷ	you did badly for your people
<b>kʷulstn</b> ta čkl <b>skʷʰptan</b> 5 00 east	(ʰaʔkʷilx said I sent the grizzly bear to the east) 4 30

### Notes:

*Place name story. Indian doctor sent a something from flat top.*

*\* If he doesn't like you he can do anything to you.*

## 22. kʷəkʷlíʔwat iʔ smáʔmáý

Kiʔláwnaʔ Andrew McGinnis

December 17, 2015, Penticton BC

Transcribed by Sʔímlaʔxʷ Michele Johnson

2 min. 12 sec.

iʔ put kʷlaxʷ

ʔaʔʔúlaʔxʷ. kʷintəm tə kʷkʷlíʔwat.

ksʔlmíxaʔx.

ʔaʔáməlx iʔ ʔaʔkʷílx.

axáʔ inčáwt.

papút iʔ nxʷiwsnt\* kʷkʷlíʔwaʔt

taʔli xaʔxʔúlaʔxʷ 2 10

### Vocabulary:

ʔaʔʔúlaʔxʷ sacred land (same word as rattlesnake)

kʷkʷlíʔwaʔt little twin mountains

ksʔlmíxaʔx gonna die

nxʷiwsnt he went through the middle

### Notes:

\*He went through the middle of kʷkʷlíʔwaʔt and the little mountains took his soul. Place name story.

# Q<sup>w</sup>a'yx<sup>h</sup>mít<sup>w</sup> Jane Stelkia





## 23. iskʷíst Qʷayxnmítᵐ

**Narrated by Qʷayxnmítᵐ Jane Stelkia**

**March 11, 2016, Osoyoos BC**

**Recorded and transcribed by Sʔímłaxʷ Michele Johnson**

*00 min. 30 sec.*

inčáʔ kn łə Qʷayxnmítᵐ. ka nkmip kiʔ kn kʷull. ixíʔ way um, təmłʔupnkst, way ʕapnáʔ kn təmłʔupnkst əł čilkst, way kikəm miʔ, way ksχántín iʔ təmłʔupnkst ul čilkst. ʕapnáʔ. (00 30)

### **Notes**

*This was the first recording made with Jane Stelkia at her home in Nkmip. Delphine Derickson was present. The intention was to make many more recordings but life got busy.*

## 24. intúm iʔskʷists Sʔapxnálqs

Narrated by Qʷay̓x̱ṉmítʰ Jane Stelkia

March 11, 2016, Penticton BC

Recorded and transcribed by Sʔímlaʔx̱ Michele Johnson

2 min. 04 sec.

intúm iʔ skʷists sʔapxnálqs. uł kl snpintkṯ kiʔ kʷull. uł iʔ klaʔ, naʔł inmistəm čmriməlx. uł akláʔ kiʔ čxʷuyəlx aláʔ kiʔ mut. uł talíʔ ... ixíʔ uł iʔ kn kʷull uł kn kl ahh ... ilíʔ uł kʷu ləččəčəməlaʔ (?) uł talíʔ kʷu člicstm iʔ ʔxəx̱ʔx̱aptət. talíʔ kʷu člicstm kʷu ła čmaʔmáʔt, mat stim xkiʔstm, məł lut tə x̱minks iʔ ... kʷu licntm kʷu ła čxikək. lut nix̱w ilíʔ ks̱ilm itíʔ, ks̱ilm itíʔp. məł ahh, kʷu x̱əsmnčut, məł ixíʔ uł. ixíʔ q̱sápiʔ iʔ skʷliwtət, lut tə čxił t ʔapnáʔ. talíʔ kʷu čkʷulm. məł ah, kʷu ła čpulx, məł ah, kʷu čuntm way̓ ti plaqlílx (? 1 26). təm x̱lap ti ʔkʷəkʷast məł ixíʔ putlilxm, uł wərislpm uł kʷu sʔamtíp iʔ snkḻcaʔsqax̱a, məł ah, kskʷulaʔx iʔ snkḻcaʔsqax̱aʔ, kʷu ks ahh ... (1 50)

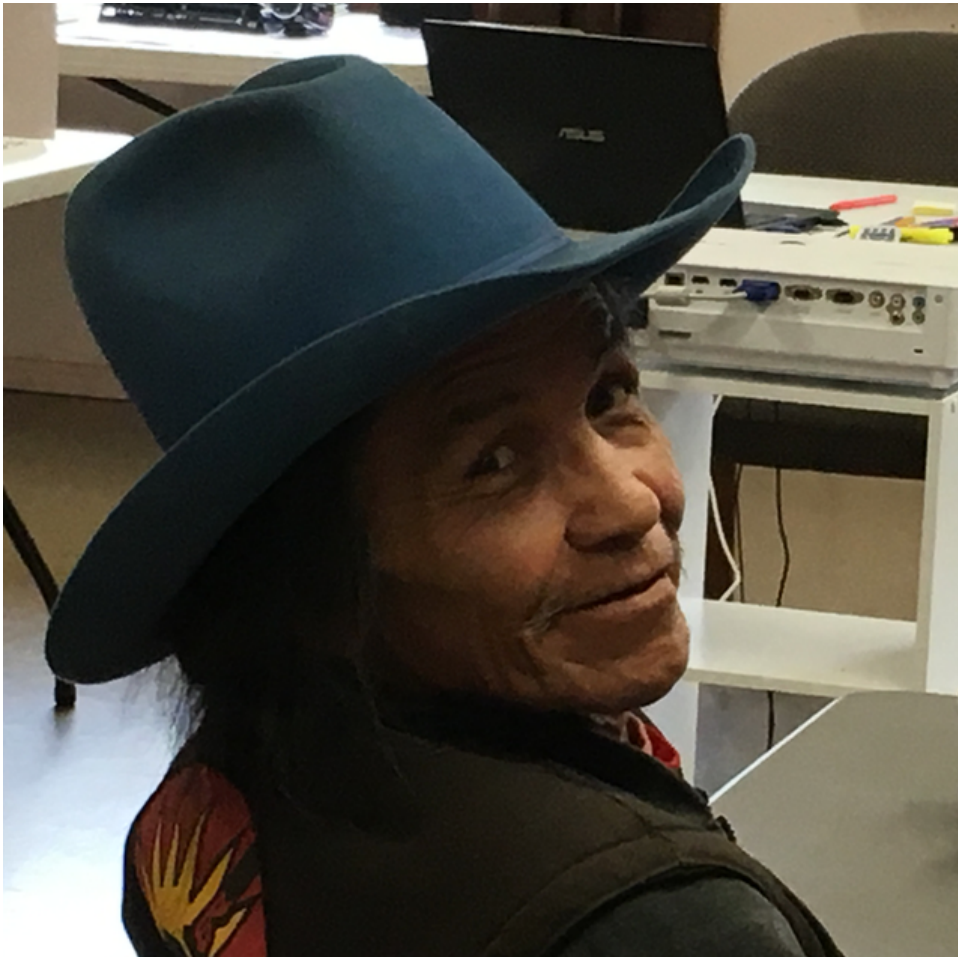
way̓ tałt kn ʔilxʷt way̓ ti kʷu kaws kə tał (?) ʔiłn! [ʔayʔaynčút] (2 04)

### Notes

*This was the first day recording with Jane Stelkia. First pass transcription. Delphine Derickson was present. The intention was to make many more recordings but life got busy.*

# Ułxaʔnícaʔ

## Larry Kenoras



## 25. sčxʔit iʔ sʔulpns

**Narrated by** Ulxanícaʔ Larry Kenoras

**Recorded and transcribed by** Staʔqʷálqs Hailey Causton

**Snpínktn, Penticton BC, Dec 8, 2015**

*Imin.*

. . .

### **Vocabulary:**

ulpn iʔ sʔłxap

reminisce

tmuyaʔqn

family name

### **Notes**

*Recorded at his home by Staʔqʷálqs Hailey Causton.*

## 26. čaptíkʷl nʔaslmílt

Narrated by Ułxanícaʔ Larry Kenoras

Dec 16, 2015, Snpínktn

Recorded and transcribed by Stáʔqʷálqs Hailey Causton

17 min. 47 sec.

### Vocabulary:

skʷíkl̥təm	siblings, close cousins or brothers
puḥʷam	little bunches now scattered (puḥʷəḥʷam)
nkłíwsəsəl̥x	they separated (nkłíwsʔəsəl̥x)
ṭílx	to rip or tear first people
ṭl sqíl̥xʷm	
ṭalʔlaʔwílx	fresh tore from the earth, before tearing of people from the land
kswíl̥xnups	long tail
miʔał kʷsḥnups	
ksʔawʔsəs	the sun going down
ṭḥítʔəntinx	to pay attention
ṭḥítʔəntism	I paid attention
ṭḥítʔmíst	you paid attention to yourself
kasəsəl̥x	they argued, they got into a disagreement
ačəčkaʔəl̥x	they all went outside
łčnpl̥l̥əl̥x	then they all came back in
xaʔntixəl̥x	warn them
qmapəl̥x	they calmed down
ṭmkxəl̥x	what nation or tribe
kłsuʔsuwałtəm	to wish for, yearn
smiʔnap	bull frog
mi čn pl̥pil̥xʷ	come back in
tupčn	door blanket, tipi, sweathouse
čnpuʔawxəl̥x	light shone in
tntant̥x	tight, smooth
ktčpak	to get stuck on, cook stuck on
skakʔlaxʷ	shadow, little person
əčktək	added on to
xsʔxstmístəm	what we are missing, what we have overlooked
miʔmiʔap	then we will be knowing, to be made aware of, them to be known
snklípʔip	enticed, to be like
snkaʔíls	business
nkaʔíls	what you are doing
miʔmʔit	very clear, concise

### Notes

## 27. uǎtílaʔt

**Narrated by Uíxanícaʔ Larry Kenoras**

**Jan 11, 2016, Snpínktn**

**Recorded and transcribed by Stáʔqʷálqs Hailey Causton**

*23 min. 35 sec.*

### **Vocabulary:**

taʔtaʔmínk	melted brown spots on the hillside
iwt	to get behind
kʷínx wikn	seen it many times
skút təm sqílʷ	half-breed
kíltípaʔ	one who has become alone from being attached to others
ktʷuxʷmíxa	multiple knowledge, to be added onto you
ktuxʷax	multiply, add more, gets more
ikskʷlkʷətm	I am not going to use them for my bed partner
skəlsʔasts	his own thoughts, to think from oneself, to think from important thoughts
xaʔxaʔtan	the sacredness, our sacredness
čsxəlačənt	look at it, because its like that
swətcín	male sperm (ejaculation)
aʔúsaʔ	female egg
wuxəna	promiscuous
kłtařnčut	to pass judgment on ones self
tař	wander off course, my judgment is off course
kłpasútya	one made up their own thought, self analysis
kʷlʔílt	born, to be made, to make born
nłʷxčnmíca	to oneself louder, to raise ones voice
haʔntím	form of respect
haʔnčút	to respect oneself
puʔtant	honored, celebrated
swʔíltəm	to pick up life, to pick up the baby
kłtřntíp	teachings are the judgment, they wish this on you
ktikəmn	benchmark, bookmark
čanwístəm	we feel it (energy), plural
spəlkamulaxʷ	comes back over the land
tkəxəxmnčut	align ourselves with, to go along with
unpaʔpaʔíl	description, just entered came in plural.
kxəxsčut	ego, some over there
stəmʔya	general, gay
kłtukamístn	fail to achieve
haʔntím	we respect
řaculaxʷsəlx	they tied to the ground
ktřntisəlx	they unraveled it
skəltuxʔtuxə	short change, it was broken off, reference to this is what we tore off

kłtwísəlx	they failed to reach the destiny, (point of discussion)
łəlx <sup>w</sup> umaxəlx	they reached puberty stage
strʔuntəm	climbed up the mountain
ksúpalant	to ask about it, that specific item
isčwílʔlt	ten day ceremony
kłutantčutəlx	they didn't foresee, they don't see

**Notes:**

*kłpasʔmíst*                      *how I think of myself*  
*You are not that thought.*

## 28. wuxəna

**Narrated by Ulxanícaʔ Larry Kenoras**

**Jan 11, 2016, Snpínktn**

**Recorded and transcribed by Stáʔq<sup>w</sup>álqs Hailey Causton**

*5 sec.*

**Vocabulary:**

wuxəna                      promiscuous

**Notes:**

*Single word recorded.*

## 29. yámǵʷaʔ

Narrated by Ulxanícaʔ Larry Kenoras

Jan 11, 2016, Snpínktn

Recorded and transcribed by Stáʔqʷálqs Hailey Causton

*1min. 16 sec.*

**Vocabulary:**

**Notes:**

## 30. ʕanłp ul yaʔmíxa

Narrated by Ulxanícaʔ Larry Kenoras

Jan 12, 2016, Snpínktn

Recorded and transcribed by Stáʔqʷálqs Hailey Causton

*1min. 19 sec.*

**Vocabulary:**

qʷastqʷlʂčn	grease wood
ʕanłp	antelope brush
təǵʷpusqn	roach
sqʷəw	porcupine quills
ti malqʷ	just chunky (husky)
ktəǵps	bustles
kstlʔqn	feather hat
(s)nkəkalapq	coyotes head dress
ǵyəpt	pops apart
kčnɣpína	married man would wear, side of the head

**Notes:**

ṭmtmútn	how you dress, is how you sit
tímk	nation
tuxʷtuxʷsipsipixn	side seam moccasins
kəłkətikixn	toe seam moccasins
kłkusxn	grizzly pattern, mean moccasin
kłtaskixn	two pieced raw hide sole
kəkłtuxʷuxʷp	keep adding
ǵčpínún	very important interest



# ᑭᑎᑎᑎᑎᑎ ᑕᑦ? ᑎᑭᑦᑕᑎᑎᑎ Grouse Barnes



## 31. čǰʷaǰʷ tə shiqʷ iʔ stǰitkʷ

ǰninǰtm̐ ta ǰǰʷiǰtǰs Grouse Barnes

Nov 5, 2015, Sǰatǰʷilpǰiwt Westbank BC

Recorded and transcribed by Sǰaʔǰʷálǰs Hailey Causton

3 min. 00 sec.

### Vocabulary:

nǰisǰm̐	to buy
xʷǰtxʷǰtǰlǰs	indian celery (ǰʷǰǰʷtǰp)
sǰsǰlxǰm̐ (sǰʷiǰtm̐)	pals or friends that are around (kids that are around)
wǰʔstis	finish
ǰaʔǰm̐	pay
ǰaʔǰikst	good with his hands

### Notes

some English at 2 20. edit out. next story has English in a couple spots. edit.

## 32. snǰlǰaʔsǰaǰa iʔ nǰuyǰǰs

ǰninǰtm̐ ta ǰǰʷiǰtǰs Grouse Barnes

Nov 5, 2015, Sǰatǰʷilpǰiwt Westbank BC

recorded and transcribed by Sǰaʔǰʷálǰs Hailey Causton

4 min. 36 sec.

### Notes

mustang cars

## 33. kʷilstn iʔ sǰkǰam

Kǰlǰáwna Andrew McGinnis & ǰninǰtm̐ ta ǰǰʷiǰtǰs Grouse Barnes

recorded by Sǰaʔǰʷálǰs Hailey Causton

Dec 14, 2015, Penticton BC

6 min. 51 sec.

### Notes

Andrew and Grouse were recorded together, at Andrew's house, by Sǰaʔǰʷálǰs.

## 34. nčunčnmíst

Ki?láwna Andrew McGinnis & K̓ninm̓tm̓ ta n̓q̓'ict̓ns Grouse Barnes  
recorded and transcribed by St̓a?q̓'álqs Hailey Causton

Dec 14, 2015, Westbank BC

3 min. 18 sec.

### *Notes*

*arranged marriage.*

*Andrew and Grouse were recorded together at Andrew's house, by St̓a?q̓'álqs. Audio edited by Bekah Marcellus.*

## 35. i? sq̓əýs

Ki?láwna? Andrew McGinnis & K̓ninm̓tm̓ ta n̓q̓'ict̓ns Grouse Barnes  
recorded and transcribed by St̓a?q̓'álqs Hailey Causton

Dec 14, 2015, Westbank BC

6 min. 59 sec.

### *Notes*

*Andrew and Grouse were recorded together at Andrew's house, by St̓a?q̓'álqs. Audio edited by Bekah Marcellus.*

# **ᑭᓃᓃᓃᓃ ta? ᓃᓃᓃᓃᓃ Grouse Barnes recorded by Xaʔtma Sqilx<sup>w</sup>**

## **36. GB Prayer 7 Generations**

ᑭᓃᓃᓃᓃ ta ᓃᓃᓃᓃᓃ Grouse Barnes

March 21, 2016, Westbank BC

Recorded and transcribed by Xaʔtma Sqilx<sup>w</sup> Jasmine Peone

*9 mins.*

### **Vocabulary:**

maʔwiʔ - mixed together

ᓃᓃᓃᓃᓃ - everything in the water died

kaʔx<sup>w</sup>q<sup>w</sup>iʔn - open

Ksastist - everything is not going well (such as with a forest fire)

laʔum - close to us

luʔluʔxntim - air we breath

## **37. GB Average Day, Critical Response, Family**

ᑭᓃᓃᓃᓃ ta ᓃᓃᓃᓃᓃ Grouse Barnes

March 22, 2016, Westbank BC

Recorded and transcribed by Xaʔtma Sqilx<sup>w</sup> Jasmine Peone

*26.34 min*

### **Vocabulary:**

Stikaltn – Place to store food

luwin - Sudden death, unexpected death; leave someone someone somewhere without notifying them, ditching them

malʔ - Warm (liquid)

luxlaʔ<sup>w</sup>ilx<sup>w</sup> - Distant loud noise

## 38. GB Weather Past vs. Present

ᑭᓃᓃᓃᓃᓃ ta ᓃᓃᓃᓃᓃ Grouse Barnes

March 23, 2016, Westbank BC

Recorded and transcribed by Xaʔtma Sqilxʷ Jasmine Peone

12.11 mins

### Vocabulary:

ᓃᓃᓃᓃᓃ - Grew up (used to describe a place, not a time)

ᓃᓃᓃᓃᓃ - It was different back then

ᓃᓃᓃᓃᓃ ᓃᓃᓃᓃᓃ - Typing, computer, video games, texting, ext

ᓃᓃᓃᓃ - Split wood

ᓃᓃᓃᓃ - Go inside from outside (not visa versa)

ᓃᓃᓃᓃᓃᓃ - Cool oil lamp, lantern, small light

ᓃᓃᓃᓃᓃ - Slurping liquid (GB says it's hardly used anymore but used to be more common)

## 39. GB Ceremonies

ᑭᓃᓃᓃᓃᓃ ta ᓃᓃᓃᓃᓃ Grouse Barnes

March 25, 2016, Westbank BC

Recorded and transcribed by Xaʔtma Sqilxʷ Jasmine Peone

13.46 mins

### Vocabulary:

ᓃᓃᓃᓃᓃ - More than one person gather together to pray

ᓃᓃᓃᓃᓃᓃ - Those who left this earth and are now beneath this earth (deceased)

ᓃᓃᓃᓃᓃ - increase in numbers (people, objects, etc)

ᓃᓃᓃᓃᓃ or ᓃᓃᓃᓃᓃ (Phonetic ᓃᓃᓃᓃᓃᓃ) - A long time ago (a different version of qasapí)

ᓃᓃᓃᓃᓃᓃ - Chickadee (David Michelle Sr's name)

## 40. GB Smudging

ᑭᓃᓃᓃᓃᓃ ta ᓃᓃᓃᓃᓃ Grouse Barnes

March 31 2016, West Bank, BC

Recorded and transcribed by Xaʔtma Sqilxʷ Jasmine Peone

10.18 mins

### Vocabulary:

ᓃᓃᓃᓃᓃᓃ - things that help (smudge, rose water, etc)

ᓃᓃᓃᓃ - the act of smudging

ᓃᓃᓃᓃᓃ - when I'm finished

ᓃᓃᓃᓃᓃᓃ - squirt, spray

ᓃᓃᓃᓃ - join/include; need more for direction

ᓃᓃᓃᓃᓃ - going to happen

ᓃᓃᓃᓃᓃᓃ - everything is sacred; we don't treat life frivolously

yumuməlx – shadow or presence felt of supernatural; presence known; moving around, has to be a person, creature or supernatural ex) someone squirming around

## 41. GB Environment

Ḳninm̐tm̐ ta ḥq̐w̐ict̐ns Grouse Barnes

April 1 2016, Westbank BC

Recorded and transcribed by Xaʔtma Sqilx<sup>w</sup> Jasmine Peone

13.04 mins

### Vocabulary:

ṭəq̐<sup>w</sup> - blow up

tilt - rip

səʔəlx̌ - changing places

ksəswilx̌ – turning bad

ṭixuxlm̐ - change

ṭckliʔ - that's the way we should do it

## 42. GB DM Generosity and Helpfulness

### Past and Present

Ḳninm̐tm̐ ta ḥq̐w̐ict̐ns Grouse Barnes & Ḳskʔáknaʔ Dave Michelle

April 2 2016, Westbank BC

Recorded and transcribed by Xaʔtma Sqilx<sup>w</sup> Jasmine Peone

11.55 mins

### Vocabulary:

tq̐w̐inksum – shake hands

čkənṭwixwəlx̌ – help each other

səlmintm̐ - lost

wisistx<sup>w</sup> aslaʔt̐ – wish/hope your friend doesn't get hurt

staʔpt̐t̐ – “the kill” for food

xəpxaps (plural) – chew ribs, cob or corn, etc

xəp (singular)

### Notes:

Ḳskʔákna Dave Michelle is Grouse Barnes older brother and speaks on this recording.

## 43. GB Grouses's Day

Ķninm̄tm̄ ta n̄q̄w̄ict̄ns Grouse Barnes

April 5 2016, Westbank BC

Recorded and transcribed by Xaʔtma Sqilxʷ Jasmine Peone

17.24 mins

### Vocabulary:

ćpaḱ - stick on, such as heavy feelings, energy, burs

ḱʷak̄winm̄ – to pick from a choice

kimn – don't like, to not like

## 44. GB Day of Archaeology (no audio)

Ķninm̄tm̄ ta n̄q̄w̄ict̄ns Grouse Barnes

April 12 2016, Westbank BC

Recorded and transcribed by Xaʔtma Sqilxʷ Jasmine Peone

13.50 mins

### Vocabulary:

l̄ʔəq̄ - show itself

ḱřu-t̄ləm (not in recording) – also can be used running up a steep hill

ḱīlum – go uphill

siʔI – come alive, from no noise to louder than usual noise coming from multiple beings

st̄ut̄k̄w̄əncut – lay down; nap/rest; relax (human)

k̄ʷʔax – to become aware of a presence

q̄umsklaʔwm̄ – stuffing money in your pocket

saʔusəs – sun sinking out of sight in the west; time of day

### Notes

*Audio missing from Xaʔtma for this story. This story has been added to Elders VII .*

way'ixiʔ

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# Table 1. Elders Recordings and tracks on CD

updated June 27, 2016

CD track #	Elder	Title of story & recording track	English Title	Time min. (est.)	Time min. (actual)	Rec. by	Doc. by	1st-pass by	Audio edited by
		<b>Ki?lawná? Andrew McGinnis</b>							
1	AM	a? nkʰamɲ ka ɲqilxʷčɲ 1 sept 24 2015	Prayer for ɲqilxʷčɲ 1	0.4	0:25	mkj	mkj	mkj	mkj
2	AM	a? nkʰamɲ ka ɲqilxʷčɲ 2 Oct 22 2015	Prayer for ɲqilxʷčɲ 2	0.6	0:39	mkj	mkj	mkj	mkj
3	AM	i? sič Ki?lawná? sept 24 2015	The New Andrew	2	2:07	mkj	mkj		mkj
4	AM	q̄sápi? i? sqilxʷ skʷliws Sept 24 2015	The Old Days	12.8	12:48	mkj	mkj		hac
5	AM	i? skʰam a? č?xit Oct 22 2015	The First Prayer	0.5	0:32	mkj	mkj	mkj	mkj
6	AM	i? sčkʰam i? l spiχm Oct 22 2015	Hunting Prayer	0.5	0:34	mkj	mkj		mkj
7	AM	i? sqʷlwaŋq i? sčkʰam Oct 22 2015	Hunting Prayer 2	1.5	1:25	mkj	mkj		mkj
8	AM	i? skʰam kʷ ʰa n̄lɔl Oct 22 2015	Funeral Prayer	2	2:03	mkj	mkj		mkj
9	AM	i? sčqʷliwɲ i? sčkʰams Oct 22 2015	Berry Picking Prayer	2.6	2:37	mkj	mkj		mkj
10	AM	i? sčkʰam i? sčxəlwis 1 Oct 22 2015	Travelling Prayer 1	1.7	1:07	mkj	mkj		mkj
11	AM	i? sčkʰam i? sčxəlwis 2 Oct 22 2015	Travelling Prayer 2	0.5	0:33	mkj	mkj		mkj
12	AM	i? sčkʰam i? sʰapám Oct 22 2015	Hunting Prayer	0.4	0:24	mkj	mkj	mkj	mkj
13	AM	kʷu k̄k̄liws i? sčkʰam Oct 22 2015	Prayer to get with a woman	0.7	0:40	mkj	mkj	mkj	mkj
14	AM	ɲʰapink i? sqəltmixʷ Oct 22 2015	Man stuck on hillside	1	1:02	mkj	mkj		mkj
15	AM	i? tətʷit ʰa čwisəlx k̄l wist Nov 19	Boy was left in the mountains	3.5	3:30	mkj	mkj	mkj	bm
16	AM	stəqʷtəqʷni?úla?xʷ aksləkʷilxstm mi? ʰast Nov 19 2015	Ghosts will stay away	5.5	5:33	mkj	mkj		bm
17	AM	i? sqəlxʷskʷistsəlx Dec 10 2015	Peoples Names	6.5	6:31	mkj	mkj		bm
18	AM	i? skʷəstúla?xʷ 1 Dec 17 2015	Place names 1	3.2	3:12	mkj	mkj		bm
19	AM	tkasʰasíl i? ʰa?ʰa?kʷíl x̄ k̄l k̄slxʷ?ink Dec 17 2015	Place names 2	2	2:06	mkj	mkj		bm
20	AM	kyačxó i? smaʰmáý Dec 17 2015	Place names 3	1.1	1:11	mkj	mkj		bm



CD track #	Elder	Title of story & recording track	English Title	Time min. (est.)	Time min. (actual)	Rec. by	Doc. by	1st-pass by	Audio edited by
21	AM	i? sqəltmix <sup>w</sup> kl čupáq Dec 17 2015	Man from Chopaka	5.6	5:38	mkj	mkj		bm
22	AM	k <sup>w</sup> k <sup>w</sup> lí?wat i? sma?máý Dec 17 2015	Twin mountains story	2.1	2:12	mkj	mkj		bm
		<b>TOTAL AM minutes</b>		<b>56.7</b>					
		<b>Q<sup>w</sup>ayxnmít<sup>w</sup> Jane Stelkia</b>							
23	JS	isk <sup>w</sup> íst Q <sup>w</sup> ayxnmít <sup>w</sup> Mar 11 2016	my name is q <sup>w</sup> ayxnmít <sup>w</sup>	0.5	0:30	mkj	mkj	mkj	mkj
24	JS	intúm i?sk <sup>w</sup> ísts Sšapxnálqs Mar 11 2016	my mother's name is Sšapxnálqs	2	2:04	mkj	mkj	mkj	mkj
		<b>TOTAL JS minutes</b>		<b>2.5</b>					
		<b>Ulxaniča Larry Kenoras</b>							
25	LK	sčx?it i? sšulpns Dec 8 2015	The first ?	1	1:00	hac	hac		hac
26	LK	čaptik <sup>w</sup> ł nas?ílmilt nał smi?nap Dec 16 2015	The twins and bullfrog	17.8	17:47	hac	hac		hac
27	LK	uxtílat Jan 11 2016	baby	23.5	23:35	hac	hac		hac
28	LK	wuxəna Jan 11 2016	promiscuous	0.1	0:05	hac	hac		hac
29	LK	yamx <sup>w</sup> a Jan 11 2016	cedar root basket	1.2	1:16	hac	hac		hac
30	LK	šanłp ul yamíxa Jan 12 2016	antelope brush and powwow words	1.3	1:19	hac	hac		hac
		<b>Total LK minutes</b>		<b>44.9</b>					
		<b>K<sup>n</sup>inmtm ta? nq<sup>w</sup>ičtn Grouse Barnes rec. by Hailey</b>							
31	GB	čš <sup>w</sup> aq <sup>w</sup> tə sliq <sup>w</sup> stxitk <sup>w</sup> Nov 5 2015	hamburger soup	3	2:59	hac	bm		hac
32	GB	snklča?sqaxa i? npuyxns Nov 5 2015	mustang cars	0.6	4:35	hac	bm		hac
		<b>Total GB minutes</b>		<b>3</b>					

CD track #	Elder	Title of story & recording track	English Title	Time min. (est.)	Time min. (actual)	Rec. by	Doc. by	1st-pass by	Audio edited by
		<b>A. McGinnis &amp; G. Barnes</b>							
33	AM&GB	kwilstn i? sčkřam Dec 14 2015	sweathouse prayers	6.8	6:50	hac	bm		bm
34	AM&GB	nčunčnmist Dec 14 2015	arranged marriage	3.3	3:18	hac	bm		bm
35	AM&GB	i? sqi?s Dec 14 2015	my dream	7	6:59	hac	bm		bm
		<b>TOTAL AM &amp; GB minutes</b>		<b>17.1</b>					
		<b>Grouse Barnes rec. by Xá?tma</b>							
36	GB	7 generations March 21 2016	Prayer 7 Generations	9	9:00	jp	jp		jp
37	GB	March 22 2016	Average Day	26.5	2:34	jp	jp		jp
38	GB	March 23 2016	Weather Past vs Present	12.1	12:11	jp	jp		jp
39	GB	March 25 2016	Ceremonies	13.8	13:46	jp	jp		jp
40	GB	March 31 2016	Smudging	10.3	10:18	jp	jp		jp
41	GB	April 1 2016	Environment	13	13:04	jp	jp		jp
42	GB&DM	GB & DM April 2 2016	Generosity and Helpfulness Past and Present	11.9	11:55	jp	jp		jp
43	GB	April 5 2016	Grouse's Day	17.4	17:24	jp	jp		jp
44	GB	April 12 2016 <b>audio missing</b>	Day of Archaeology	<b>13.9</b>	13:50	jp	jp		jp
		<b>Total GB Minutes</b>		<b>127.9</b>					
		<b>TOTAL Recordings in minutes</b>		<b>252.1</b>					
		<b>252 minutes = 4 hours 12 minutes</b>		<b>4 hours</b>					
		Note: mkj is Michele Johnson; hac Hailey Causton; jp Jasmine Peone; bm Bekah Marcellus							

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